

AN  
Inuitation vnto  
Prayer, and the pra-  
ctise of Piety, dire-  
cting the way to  
true Happi-  
nesse.

*Wherein is principally  
be considered, these  
four things.*

1. *What Prayer vnto God is.*
2. *The necessity of it.*
3. *The profit we receive by this ho-  
ly exercise.*
4. *The manner and vse of it.*

London printed by *Isaac Iaggard*  
for Robert Bird, and are to bee sold  
at his shop in Cheapside, at  
the signe of the Bible.

1 6 2 4.

AN  
 Introduction unto  
 Prayer, and the pri-  
 vate of Piety, due-  
 ting the way to  
 true Happi-  
 nesse.

1. The manner and use of it.  
 2. The profit we receive by this bo-  
 3. The manner and use of it.  
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London printed by Anne Iaggard  
 for Robert Bird, and are to be sold  
 at his shop in Cheseldene  
 the signe of the Bible  
 1654





To my Honourable and Worthy  
Friends in Parliament.

**A**ll good counsell  
comes from God.  
Humane consultations are as fraile, as  
themselves are feeble.  
Nature hath her courses and corruptions in all  
the accidents of this  
world. Mans aduice relying onely on it selfe, is

A 3      like

## The Epistle

like his actions, sometimes prosperous, often perillous, & many times pernicious. The most sure and safe helpe that we haue, comes from the gouernour of Heauen & Earth. The defence of his truth is our best buckler, and his seruice our chieftest safety. Prayers and Petitions unto God, are the Harbingers, which prepares a place for our heauenly habitation, and makes firme our earthly possessions. This small and  
plen-

Dedatory.

slender Treatise, which  
I haue now published  
concerning Prayer, was  
first written about 27.  
yeares since, then penned  
for mine owne practise:  
since which time, it hath  
beene concealed, and in  
a manner cast away, a-  
mongst many my other  
loose Papers, untill of  
late finding it unlooked  
for, I shewed it to some  
of my private Friends,  
whose desires were; it  
should be made publicke.  
To that I yeelded, not  
for any worth I could  
con-

The Epistle

conceiue to bee in the  
worke, comming from  
one so weake, but to sa-  
tisfy those who I knew  
would beare with my  
faulces. Of all our adre-  
sses, the world is as it  
were the Theater, our  
selues the Actors; where-  
in some play their partes  
with skill, others with sim-  
plicity, most with errors:  
the greater part are cen-  
surers, I more ready to  
finde fault with others,  
then to search into them-  
selues: what seener they  
are, or I am, if wee my  
selfe

Dedicatorie.

selfe subiect to censure  
This subiect is Prayer;  
the pathway to happi-  
nesse: the handling and  
carriage of rich Roabes  
by poore men, makes not  
the garments meane, but  
it may be more meanely  
valedwed, it is that in at-  
tyre as in Physicke; the  
Materials of the one, and  
ingredients of Medicines  
in the other, beeing of  
themselves good, yet not  
well by the workers ma-  
naged, composed, and  
mixed; makes their  
shew of lesse esteeme, and

indeede their substance  
 of lesse use. Such may  
 be the state of this Treas-  
 ure touching prayers, the  
 subiect in it selfe holy &  
 heauenly, but by mee not  
 well handled, may so fall  
 out to be lesse valued,  
 then the dignity of it wel  
 set forth, would shew it  
 selfe to be. Howsoeuer, I  
 offer this small Widowes  
 Myre into that Treasu-  
 rie where true Christi-  
 ans by Prayer and Pie-  
 ty, makes their oblations  
 and tribute in the San-  
 ctuary of GOD, vnto  
 whose

Dedicatorie.

whose gracious and good  
guidance, I commend all  
your good consultations,  
with all others that by  
faithfull prayer and fer-  
uent deuotion, desire to  
serue his Diuine Maie-  
stie.

Yours in him, who  
can make vs all his, and  
to enioy all happines.

I. P. Knight.

Delectatione

whose graces and good  
guidance, I commend all  
your good consultations  
with all others that by  
faithfull prayer and fer-  
vent devotion, desire to  
serve his Divine Maie-  
tie.

Yours in him, who  
can make vs all his, and  
to enjoy all happiness.  
I. P. Knight.



Prayer - it is convenient



AN  
INVITATION  
to Prayer, and the  
practice of Piety; dire-

cting the way to the  
happineſſe  
to bee the Tribute of the

With a preparation to the  
practice thereof.

ready received, or making  
inquiries for such  
CHAP. I.

What Prayer unto God is.

BEFORE wee treat  
of this most pre-  
cious and inc-  
estimable gift and grace of  
Pray-

Prayer ; it is conuenient  
 to know what Prayer vn-  
 to God is. For of things  
 not knowne what they  
 are, there is little desire to  
 attaine vnto them, be they  
 neuer so excellent in them  
 selues, or profitable vnto  
 others. Therefore, to vse  
 a briefe definition, or ra-  
 ther description of Pray-  
 er vnto God: may be said  
 to bee, the Tribute of the  
 soule, powring out praises  
 vnto him for benefices al-  
 ready receiued, or making  
 supplications for such  
 things as we stand in need  
 of, and seeke of his Hea-  
 uenly Maiesty. Farther, to  
 make a celestiaall represen-  
 tation, by terrestriall com-  
 parison.

Prayer vnto God, may  
 be

be termed to be as it were,  
a Bucket, to draw vp the  
water of Life, from the  
bottomles Well of Gods  
infinite grace and mercie.  
In the efficacie and effects  
it may bee likened vnto a  
strong Wall or Fortresse,  
to guard the soule of him  
that rightly vseth it, from  
the temptation and spoile  
of Sathan. So is it an Ar-  
mour against all aduersi-  
ties, and the Soules Me-  
dicine against all maladies  
that doth inuade & indan-  
ger it. To conclude this,  
which brings vs to happi-  
nesse with that, which in  
Diuine contemplation of  
heauenly Mysteries, wee  
may somewhat shew what  
Prayer is, as the Diuines  
doe declare what God is,  
B 2 by

by signifying what hee is  
 not, nor can nor be. So it  
 may be said of Prayer (a  
 principall part of Gods  
 worshipp) not to be the  
 sport or supine exercise  
 of humane Wit, nor the  
 practise of sloathfull crea-  
 tures continuing in known  
 sinnes vnrepented, but it  
 is an ardent and zealous  
 inuocation, and (in some  
 sort) a Conference with  
 God.

Two partes  
 of Prayer.

There are two parts of  
 Prayer, as hath bin already  
 in part pointed out. For  
 by shewing what Prayer  
 is, we shew (in some sort)  
 of what it consisteth, that  
 is; Petition, and Praise or  
 Thankesgiuing vnto God.  
 Petition, is an humble suit  
 and seeking vnto God, ei-  
 ther

ther for pardon of our  
 finnes, for supply of spiri-  
 tuall graces, or of tempo-  
 rall necessities, such as our  
 wants in both (which are  
 great) doe vrge vs to aske  
 for assistance from the Al-  
 mighty. Praise & Thank-  
 sing, is an ardent and har-  
 ry acknowledgment, with  
 a lauding of Gods most  
 glorious name, and mer-  
 cie.

As there are two parts,  
 so there are two kindes of  
 Prayer: the one, Mentall;  
 the other, Vocall. The  
 Mentall prayer is, vvhhen  
 our inward conceptions  
 and meditations of the  
 minde, are fixed on the  
 Maiesty of God, by secret  
 and silent recounting,  
 (without expression of  
 words)

Two kinds  
 of Prayer.

words) the miseries that  
our sinnes haue brought  
vpon our selues: also, when  
we remember and reioyce  
at the mercies of God, and  
so do internally magnifie  
him for the same, and for  
his wonderfull workes of  
Iustice, iudgement, prou-  
idence, and preservation,  
without vttering of any  
words.

The other kinde of Vo-  
call Prayer, is, when the  
heart cannot be contained  
and satisfied onely vvith  
contemplation, but strives  
to set the tongue & voyce  
on worke, either priuately  
alone, or publikely con-  
ioyned with congregation  
and assembly of Christi-  
ans, to pray vnto God, &  
to praise him. The first is  
(2b10v) 81 profi-

profitable, if it be done  
 with zeale, deuotion, and  
 vnderstanding: but the  
 second is commonly more  
 firme and fruitfull. For,  
 when the soule is sollicit  
 on this seruice of God, yet  
 the exteriour senses doe  
 many times seduce and  
 withdraw the inward me-  
 ditation, which maketh  
 them vanish, & often was  
 vaine, except they be vni-  
 ted and bound together  
 with the organs of voyce  
 and speeche: for these con-  
 curring make an even har-  
 mony: that inward as the  
 Heart, which being the  
 seate of the vitall spirites,  
 gaines quickning spirit to  
 the body; this outwardly  
 being as the Lungs which  
 receiue from within, and  
 conuoy B 4 vents

A compari-  
 son.



vent out breath, without  
which the heart is selfe  
cannot long continue in  
health, nor the body in  
life. So are they hindered  
both, whilst they hate  
their well-being, like vnto  
Hippocrates twinnes born,  
bred, living and dying to-  
gether.

It is true, that at a times  
they cannot be conioined;  
for sometimes, Contem-  
plation and Meditation  
may come, and are intited  
into the heart by the good  
Spirite of G<sup>o</sup>D, at such  
times and places, where  
neither publike nor pri-  
uate prayse can be pow-  
red forth as in such places  
when strength and faculty  
of speech faileth, as in  
company when the Com-

Acute

B

science



science by contemplation  
may consider, and secretly  
confesse the frailties &  
falles which are then, or  
hath bene before by them  
committed; and yet there  
is no opportunitie or ad-  
mittance to expresse it;  
there mentall Prayer and  
Meditation is most pro-  
per. But vocall is most po-  
werfull, when it may bee  
practised.

## CAP. II.

### *The Necessity of Prayer.*



Ext. to the exa-  
mination, and  
knowledg what  
Prayer is, there  
comes to bee considered,  
what the necessitie is of the

B 5

same :

same; wherein I might well conceyue, there sho:ld neede no great labour to proue it; nor more then to proue it, is day-light when the Sun shines: the one being manifest in the workes of Nature; the other as apparant in the effects of Grace. Yet because ignorance needs information, & curiosity requires confirmation, we will say somewhat, to make the necessity of prayer to bee in our sight (as indeede it is in it selfe) perspicuous and plaine.

It is euident to all good and well instructed Christians: That as wee are all Creatures of the heauenly Creator; so to this end, did he chiefly create vs; that

1. Prayer is needfull in respect of Creation,

that we being his Work-  
manship, we should wor-  
ship our great Worke-ma-  
ster, and giue him his de-  
serued glory, by acknow-  
ledging his innumerable  
benefites: in magnifying  
his Diuine Maiesty, & ma-  
king supplications vnto  
him, Which most neces-  
sary Christian dutie, wee  
cannot performe without  
Prayer. Therefore the ne-  
cessity of Prayer, is proued  
in the cause and end of our  
Creation.

Next, as we are created  
onely by God, so are wee  
onely saued by him: and  
of our selues, through our  
sinnes Originall and Actu-  
al, we deserue nothing but  
destruction, death, & dam-  
nation. Therefore, as we  
stand

2. For our  
Saluation.

stand in need of pardon  
 for our sins, and of mercies.  
 expansive Gods indignati-  
 on for the same, whom  
 we doe daily and gre-  
 uously offend: so can we  
 no way so well satisfie  
 him, & obtaine pardon of  
 him, and saluation of our  
 soules, as by frequent, zeal-  
 ous, and fervent Prayer:  
 the best procurers of par-  
 don for our transgressions  
 against God. ¶ To vnto  
 Thirdly, as well our  
 temporall preseruacion, as  
 our Creation and Saluati-  
 on, sheweth the necessitie  
 of Prayer. For our youth  
 is accompanied with  
 rashnesse: our ripen yeares  
 with dangerous aduent-  
 ures: & our elder yeeres,  
 with sicknesse and sun-  
 dry

120 to 123  
 120 to 123

thy infirmities. In all which seasons of mans life he is so subiect, and so beset with calamities, dangers, and maladies both of minde, and of body, that without faithfull and feruent Prayer vnto God, he cannot escape those miseries where with this life, and euery part thereof, is environed. And by acceptable Prayer vnto G O D he passeth thorow all these perils.

Therefore, if wee consider who is our Creator, what benefices hee hath bestowed on vs, and to what end hee hath done this. In acknowledging, that hee hath created vs, we are bound to confesse his power & prouidence.

In

In beholding & thankfull  
ly receiuing his blessings,  
as life, helth, liberty, peace,  
wealth, knowledge, main-  
tenance, mutuall and com-  
fortable society, wee can-  
not in duty but agnize his  
wonderfull bountie, ele-  
mency, and mercy, which  
by no other meanes, be fo-  
rperformed, as by ardent &  
deuout Prayer vnto God.

So then we may see (if  
sense do not blind reason;  
or if reason go not too far  
in giuing rules vnto Reli-  
gion) the necessity of prai-  
er vnto God to be so great  
that without it we cannot  
well obtaine the things we  
rightly desire, nor hum-  
bly that which is  
harmfull.

of power & providence  
in

## CAP. III.

*Of the profit of prayer.*

**T**He third thing to be considered, handled, and well weighed, is the benefit and profit of praier vnto God, which though it cannot be truly valued by any but those that feele the fruites of it; both inwardly in their comforts and consciences, and outwardly in their estates; and they only that taste and enioy the spiritual consolation they feele and find in this heavenly exercise of prayer, can tell somewhat what it is: though they are not able to expresse it, yet to shew some sparkles of the splen-



splendor of praier, (besides that which hath beene already spoken of the necessity of it) we will summarily set downe, some examples, what benefits the Children of God haue received by the vse of holy and faithfull prayer: and next, touching the promises which our Sauior hath made vnto such as shall pray vnto God zealously and truly.

If we looke into the sacred Scripture and holy Bible, wee shall find sufficient examples, of deliverance from dangers, & the diuerting of Gods iudgements from sinners, by the prayers of holy men, even at the time, when most eminent perils haue presen-

ted



ted themselves. . . And when there hath  
beene no hope or likely-  
hood of helpe to bee deli-  
uered by mortall man; yet  
the faithfull prayer of one  
man, hath deliuered many  
from destruction. As when  
the Israelites did fight a-  
gainst the Amalekites: as  
long as *Aaron* & *Hur* held  
vp the hands of *Moses* to  
pray, the Israelites did pre-  
uaile; when *Judas Macha-  
beus*, fought against *Gor-  
geus* and his armie; against  
*Lyfias* and his armie; hee  
prayed; and by effectuall  
prayer vnto God, he ouer-  
came and got the victory.  
By prayer, *Moses* freed his  
Sister from the Leprosie:  
and by prayer he pacified  
Gods displeasure against  
the

the people. And by praier,  
*Abraham* *elie* *chodre* *Abime-*  
*lech*: all which, and many  
 more examples, might be  
 alledged; how profitable  
 the praier of one man hath  
 beene for the preservation  
 of many.

Then if we consider the  
 promises, which God (who  
 is able to performe all that  
 hee doth promise) hath  
 made vnto all those that  
 make faithfull supplicati-  
 ons vnto him; wee shall  
 finde the same to bee so  
 great, as greater cannot  
 come to man, by any in-  
 deauour. For it is said, if  
 two or three be assembled  
 together to aske any thing  
 lawfull in Gods name, hee  
 will giue it. *to every* *ye* *be*  
 And againe, the holy  
 Ghost

Ghost saith by the princely Prophet *David*: Call vpon me in the time of thy need, and I will deliver thee, and thou shalt praise me. Likewise the same Prophet speaking by the same Spirit; Let him call vpon mee and I will heare him. I am with him in his trouble, and will bring him to honour.

But because the sacred Scriptures, are full of these certaine promises, for the obtaining of things faithfully and rightly asked of God in prayer, it shall bee sufficient for confirmation of this point; to adde what our Saviour himselte hath said: Verily, verily, I say vnto you, whatsoeuer you shall aske for vnto the  
1170 Father

Father in my name it shall  
be giuen you

If then we be comman-  
ded by God himfelfe, to  
pray vnto him, we cannot  
but clearly see, as in a  
Chrifall glaffe of Gods  
holy word, that prayer is  
most profitable for vs; as  
well for the fulfilling of  
Gods heauenly will, as for  
the accomplishing of our  
ownegodly desires. And  
also, if wee see so many  
comfortable & plaine pat-  
ternes of the great safety  
and saluation, that hath  
come, & doth daily grow  
vnto the seruants of God,  
by hearty & faithfull pray-  
ers vnto him: then haue  
we no cause to doubt the  
profit of prayer, or to de-  
ferre the doing of it, with  
our

our best deuotion.

And lastly, if wee looke into the plaine and effectuall promises of our All-powerfull God, for the performance of that which we do effectually pray for; then there shal be no need of more perswasion of the inestimable benefit which powerfull prayer doth bring with it: neither shal there bee any necessity or motiue to follow & frequent the same, but willing minds, directed and assisted by heavenly grace, to bee often conuersant in this most holy and heavenly exercise of zealous prayer; which is so profitable vnto man, & so acceptable and sweet a sacrifice vnto the Creator of mankind.

Colos

of

notion of the  
 CAP. IV.  
 Of the manner of Prayer.

¶ Having as we hope  
 shewed what pray-  
 er is, and proved  
 the necessity and profit  
 thereof: next comes to be  
 considered the manner of  
 it, consisting in three  
 things; that is, the time,  
 place, and words, to be  
 used in prayer.

First, for the time of  
 prayer, it ought not alwaies  
 to be limited, how often,  
 or how long we should  
 pray; but as often as con-  
 veniently wee can, and as  
 long as our faith without  
 fainting, or time without  
 distraction, will giue leaue.  
 Neither at the prescribed  
 rules

rules of the Romish Church, in this behalfe so profitable, or so tollerable, as to obserue Mattin at such houres, to say so many *Creds*, so many *Aucma-ries*, so many *Pater Nosters*, and to recite the name of Iesus, or the like, so many times, or to vse such and such prayers, vppon such Beades, ynto such Saints, for such men soules. As though God would haue mens deuotions practised more according to the obseruation of those prescribed rules and times, then at any other time, or in any other manner, or as if you were bound to heare them more in these regulated rehearsals, then in any other sort, when they shall be deuoted



noted, to offer vp the In-  
 cent of Prayer & Thank-  
 giuing, being stirred uppe  
 thereto by the inward good  
 motion of zeale and deuo-  
 tion, which ought to be in  
 vs at all times, as well as at  
 any time certaine. But if  
 the mind be not at all times  
 well prepared to Prayer;  
 yet as often as we may find  
 time and means, we must  
 endeavour to bee exercised  
 therein, without ouer strict  
 obseruation of times limi-  
 ted, so other when at such  
 times as we are called ther-  
 to by a generall assembly  
 of the Church and Con-  
 gregation wherein we liue.  
 2 Likewise for the place  
 of Prayer, it cannot be al-  
 wayes restrained to an ap-  
 pointed



pointed, no more then the  
time can be alwayes limi-  
ted. For, although the  
Churches (where the con-  
gregation of the faithfull  
are brought to bee assem-  
bled) bee the fittest places  
for Prayers; yet it ought  
not to be only there, but  
also else where, because  
men cannot be always, or  
most commonly in the  
Church. And if they may  
abide there, yet fewe  
faithfull mans heareth his  
time of prayers is the tem-  
ple of God. Whether ther-  
fore hee bee alone, or in  
company, or in what place  
soever he bee, his faithfull  
prayers shal bee heard, and  
he is bound to pray, as  
Christ went alone on the  
Mountain to pray, David  
in the C prayed

prayed in his house toppes  
 Iona in the Whales belly;  
 Daniel in the Lyons den;  
 Peter in the prison; and all  
 the childer of God might  
 compay in all places where  
 they were; and as they  
 say, whether it be in the  
 Church, in the house, in  
 the fields, in the city, and  
 in time of peace, at home  
 and abroad; in times of  
 warre, in times of peace.  
 Lastly, for the words  
 that shall be used in pray-  
 er, it is a matter wch they  
 consider not, how they  
 they ought alwayes to be  
 set downe certayne, eather  
 in writing or in the memo-  
 ry; before we come vnto  
 prayer. For whether they  
 must be alwayes left vnto  
 every mans meditation, &  
 beayed      O present

present deliuey, as occasi-  
 on and his inuention shall  
 serue him, or as the Spirit  
 of God shall direct him;  
 wherein, as they do affirm  
 that prayers ought alwaies  
 to be set downe in certaine  
 words, may not haue al-  
 lowance of their opinions;  
 so on the other side, such  
 as auerre, that the forme of  
 prayer shold be at no time  
 certaine, nor set downe in  
 writing or in the memory,  
 must not be beleued, nor  
 their assertions allowed as  
 true and infallible. ¶  
 For the first sort, which  
 say, that one forme of pray-  
 er in the selfesame words,  
 is alwayes to be vsed, they  
 tye Gods gifts and graces  
 (which are in euery man  
 in some measure or other;  
 ob C 2 either

ther more or lesse) vnto  
prescription, and to formal  
observation, which most  
commonly begetteth cold  
affection in prayer. For  
when a mans deuotion and  
all his meditation are tyed  
vnto certayne and vsuall  
words; there familiaritie  
of vntering one thing often  
takerh away the feeling of  
that which is vttered, so  
that it becommeth but lip-  
labour; and loseth the fer-  
uent zeal of an inward de-  
uotion, which doeth best  
please God in prayer; and  
without the fluency, prai-  
er is of none effect.

Then touching their o-  
pinions who affirme, that  
there should bee no set  
forme of prayer at any  
time, or in any place, they  
do

do as much erre, as the former (which follow tradition and prescription onely in prayer.) For in Churches, in Congregations, and in Assemblies, where publike Prayer is vsed, and where manie doe frequent to pray together, there no doubt, that a form of prayer is very profitable, both for vnity and vniuersall framing of mens mindes and inward affections, in one sence, & in one saying, and at one time, to lift vp both hands & harts vnto God; which is the sweetest harmony that can bee on earth. And more then that, it is the heavenly harmony, that transporteth our bodies, our minds and our soules from earth

unto heauen. But as this  
vniuersity and settled forme of  
prayer is most profitable  
and needefull in the pub-  
like assemblies; so in pri-  
uate prayers and innocati-  
ons, ought no man to bee  
forbidden the vse of his se-  
cret and seuerall Meditati-  
ons, according as God shal  
giue him grace and abilitie  
to praise him, and to pray  
unto him. For, although  
it be not euery mans giift,  
to deliuer in apt wordes,  
the secret and particular  
desires of his soule in prai-  
ers unto God: yet there is  
no doubt, but the man of  
meanest conceite and vn-  
derstanding, hauing a de-  
sire to performe his duty in  
this seruice of God; shall  
finde (by exercise and pra-  
tise

life herein) his minde  
 more apt, his senses more  
 sharp, and his words more  
 ready, with daily and con-  
 tinuall use of prayer. In  
 Therefore, saies: Ieuenie  
 man ought not in publicke  
 places of prayer, to follow  
 his owne forme, and sepa-  
 rate himselfe in prayer  
 from the Congregation;  
 for in private prayer, no  
 man ought to bee forbid-  
 den that forme of prayer,  
 which his faith and capa-  
 citie can afford, accor-  
 ding to the sense and feel-  
 ling of his sinnes, the lon-  
 ging of his soule, and the  
 necessitie of his present  
 state.

Next vnto the time, the  
 place, and words for vs to  
 vse in prayers, there fol-



loweth to bee considered;  
 the Faith and feruencie;  
 them should accompany  
 our prayers, with a most  
 principall & essentiall part  
 thereof: this ought to be in  
 feruency of spirit, without  
 fainting: for to pray with-  
 out zeale, is but to tempt  
 and mocke God. And God  
 will not bee worshipped in  
 words onely, without & in-  
 ward affection of the hart,  
 which is as well knowne to  
 God (the searcher of reines  
 and heart) as the words  
 that are uttered in prayer.  
 Therefore they which  
 pray without faith & with-  
 out feruency, performe no  
 more then plants which  
 growe without feeling.  
 Nay, they do not so much:  
 for the one doth performe  
 his worl the

the workes of nature which it is not taught to doe, but the others do forsake, & not follow the rules of Religion, which by reason, and instruction they are informed and required to doe. It is not then sufficient to say many prayers, and to continue long in prayer: for as one saith, the true effect of prayer consisteth not in bare words, nor in the multitude of wordes that wee speake, but in the cogitations and faithfull desires of the heart. And it is not our words, but our desires that enters into the secret eares of the All-hearing, All-giving, and All-seeing God. How much then doe they wrong the Maiesty of God, and the

saluation of their soules,  
which runne to prayers as  
vnto a stage play, without  
any preparation, without  
any Faith, or without any  
zeale, but heaping vp pray-  
ers, & yet scarce thinking  
what they say, or to whom  
they do pray.

The Astronomers assume,  
that the Moone is Eclip-  
sed, when the earth is inter-  
posed, betwixt her and the  
Sunne: so may it be auer-  
red, that the meditations  
which we deliver in praier,  
are much eclipsed and  
darkned, when earthly co-  
gitations doe interpose be-  
twixt the mind of man, &  
his diuine Meditation,  
which is the Sun-shine &  
clearest light of his soule.  
Prayer vnto God, is a se-

eret conference with God:  
 therefore *Augustine* calleth  
 the booke of his prayers  
 and meditations; his *Solilo-*  
*quium*, that is, the alone  
 talke or secret conference  
 of his soule with God.  
 How carefull, zealous and  
 humble then ought we to  
 be in our conference with  
 so great a Lord, and our  
 onely God. For when any  
 man doth confesse with his  
 better (especially with one  
 that is farre his superiour)  
 as a Nobelman, a Prince,  
 or any great personage,  
 how circumspeted will he  
 be to shewe all the signes  
 of reuerence, and duty in  
 word, in gesture, and con-  
 tinuance: and if he do not  
 vse all these obseruations,  
 which may testifie his hu-  
 militie

milky and obeisance vnto  
his superiour, he may feare  
to be reported of presumpti-  
on, and to incurre the dis-  
pleasure of him, with  
whom hee conferreth. If  
then such ceremony and  
reuerence bee used and re-  
quired in conference, be-  
twixt man and man, how  
much more careful, watch-  
full, and fearefull, ought e-  
uery man to bee in prayer,  
which is his conference  
with God. Therefore hee  
that will pray vnto God  
effectually, ought in the  
time of prayer, wholly to  
exercise his mind, and his  
senses in the constant,  
faithfull, deuout, and per-  
seuerant calling vpon his Cre-  
ator, having mind on no o-  
ther matter, then on his  
million  
medi-

meditations which he doth  
present, nor on any other  
person then his God, to  
whom hee doth deliuer  
them.

### CAP. V.

*A preparation to prayer.*

**H**Aving conside-  
red, and discus-  
sed somewhat  
the property of  
prayer to God, and what it  
is: the necessity, manner,  
and profit thereof, it will  
not be amisse, or vnnecessa-  
ry, to shew something of  
the preparation that should  
be made, before we do en-  
ter into this holy exercise.  
For as before wee fall into  
any activity of the body,

exercise

exercise of the mind, or other action of accompt, (which wee desire should be acceptable vnto them, before whom wee present the same) there is alwayes some time of preparation taken, to the end the same may be the more exquisitely managed: so is it much more needfull, that before this spirituall exercise of prayer, a sound preparation of the mind and soule should still be premised, otherwise it may fall out in this holy exercise as it doth in matters of far lesse moment, that he that is not well prepared, may bee soone intrapped & distracted. The best rules therefore that my simple iudgement can afford for preparation,



paration to prayer are these.

1 First, before wee begin our prayers, we should fall into some strict examination of our selues, touching our sinne, and the estate of our life; wherein wee may best consider, what we had most need to craue at Gods hands.

2 Next, we must call to remembrance the mercies of God, his iustice, his iudgements, and his wonderfull workes; whereby in our prayers we may learne, and vse (as well as in the rest of our life) to loue him for his mercies; to feare him for his iustice, and iudgements, as well as to magnifie him  
for

for his wonderfull workes;  
which cogitations coniey-  
ned, may make our follow-  
ing meditations more per-  
fect and profitable.

Thirdly, before wee  
fall vnto prayer, wee ought  
to sequester our senses  
from all wandering, idle, &  
vaine cogitations, and to  
cast away all euill thoughts  
as *Helias* did cast his Man-  
tle to the earth, when he as-  
cended to heaven: resol-  
ving fully with the fauour  
of God (whom we purpose  
then to serue) not to enter-  
taine any worldly thoghts  
that may with-drawe our  
deuotions from his diuine  
Maiesty, but to banish all  
passions, pleasures, and per-  
turbations of the mind, and

to recall vnto memorie, our  
last and most pressing sins,  
by an inward feeling of  
them, ioynd with repen-  
tance, & a purpose to pray  
for pardon and amend-  
ment.

Then being thus christi-  
anly resolved, we must yet  
before wee begin to pray,  
labour to bring with vs by  
faith, a liuely and a longing  
apprehension of Gods pro-  
mises and mercies: and an  
vndoubted beleefe of his  
most iust & heauenly per-  
formance of that which he  
hath graciously promised,  
and we doe faithtully pray  
for.

Afterwards, when by  
meditation we haue made  
this passage for prayer,  
which

which requires faithfull & watchfull progresse, if yet wee finde, as usually wee may finde, that any euill or vaine thoughts doe assault vs, when we are coming on to this holy exercise, we must seeke euen at the first feeling thereof, to resist and reiect it, without giuing any kinde of small entertainement thereto: considering, that euill cogitations are of two kinds, either immitted or permitted: they are immitted by the frailty of the flesh, the temptations of Sathan, the weaknesse of the inner senses, being deluded by the objects which the exterior senses (especially the sight) doth conuey vnto them: and these immitted euill

cogitations, doe hurt the heavenly Meditations of our prayers: especially, when they are permitted to harbour and to remaine within vs. Therefore, as soone as any such temptations come towards vs in our prayers, we must presently pray vnto God, to strengthen our Faith, forgive our frailty, and assist vs with his holy Spirit against such temptations.

Also, when wee begin, and after wee haue begun our prayers, we must bring with vs, and keepe with vs this consideration and resolution, not to seeke so much temporall as spirituall blessings at Godshands. And if our necessities call vpon vs to craue temporal blessings;

blessings; yet let our desires be so farre limited, alwayes to submit our wills to Gods heavenly will: let vs begin to begge of God things spirituall, before temporal blessings, though both be necessary, and neither to be neglected.

○ To all this must bee added Charity, in pardoning offences that are committed against vs, according to the president & precept which our Sauour himself hath set downe in that forme of prayer, vvhich ought to be the rule of all our prayers; and so reconciling our selues first by charity to our aduersaries, we may come with more cleere Consciences, and more acceptable sacrifice, in

in our supplications vnto  
God. For if wee aske for-  
giuenesse of our sins, and  
do not forgive others, wee  
can find but little assurance  
to obtaine what we aske.

So then we see, it is not  
fit nor safe, to runne rashly  
vnto prayer, without pre-  
paration, premeditation,  
faith, repentance, recon-  
ciliation, and resistance of  
temptations.

God who by my Iulius

CAP. VII.

*An entrance to Prayer.*

for them who hepy

**H**aving prepared  
our mindes, and  
our heartes for  
Prayer, we may then most  
safely make our entrance  
into it, which consisteth  
chiefely



chiefely of these parts; In-  
 uocation, Confession, Lau-  
 ding or Thankesgiving, &  
 Supplication. Inuocation,  
 is a calling or appellation  
 on the name of God most  
 high. Which declareth &  
 denounceth the attributes  
 belonging to the nature of  
 God; and these doe con-  
 cerne his Iustice, Mercie,  
 Power, & his Providence.  
 His Iustice, as a most iust  
 God, who by thy Iustice  
 doest distribute & dispose  
 vnto all creatures, all that  
 belongs, and is most fitte  
 for them; who therby doest  
 gouerne and guide angels  
 and men, with all that is in  
 heauen and earth.

His Mercy, as thus: Most  
 mercifull and gracious  
 God, whose mercy is a-  
 boue

boue all thy other wonderfull workes, in pardoning and preserving from destruction, and in sending thy Son to save sinners.

**The invocation of Gods Power,** may bee made after this manner; O God, of unspeakable power and might, which made all things be nothing by thine owne onely word & wisdom, and art able at all times to bring all this againe vnto nothing.

**The invocation of Gods providence,** may be in this wise. O Lord God of wonderfull wisdom, he whose providence all things are preserved, and from whose wisdom we have all our knowledge and wisdom. These and the like imprecations,

tious; according to the ap-  
 pellation and declaration  
 of Gods attributes uttered  
 in this on the like sort, may  
 serve as some instruction  
 to the ignorant, & so from  
 introduction and entrance  
 into their prayer, vntill by  
 practice they be made  
 more perfect, as the first  
 part thereof, yet to be alte-  
 red, amended, & augmen-  
 ted, as euery mans capaci-  
 ty and ability shall afford  
 him meanes.

Next to Inuocation in  
 prayer, Confession hath  
 her proper place. For if we  
 haue offended God (as  
 there is no man but dayly  
 and hourly doth it) then  
 it is most needfull, that first  
 we do confesse our fautes,  
 before we ask any benefits.

2noij

This

This Confession is of two kindes; the one, generall; the other, particular. That generall, as when one doth declare and deplore his greivous finnes, that hee is polluted with the same throughout all his parts and faculties: the latter which is a mention and recitall of severall finnes, such as euery man may finde himselfe to bee most burdened with; as those which were last committed, most fresh in memory; namely, that this day, & of late I haue done these euils in thy sight: I haue seduced such personnes, I haue slandered my neighbour; I haue in this denied or darkened the truth; I haue harbored these evil  
D thoughts

thoughts of such persons,  
without iust cause giuen; I  
haue followed this vaine  
desire, affected this fond  
invention presented to me  
by others, or entertayned  
by my selfe; I haue not  
withstood such an euill  
worke, when I could haue  
done it; I haue bene silent  
in such a cause; when I  
might haue made the truth  
manifest. And so of our se-  
uerall sinnes either com-  
mitted, whereof wee may  
take knowledge; or of ne-  
cessary duties omitted,  
which in Christian dutie  
wee ought to haue done,  
when wee make faithfull  
confession vnto God, ioy-  
ned with some repentance,  
and the same accompanied  
with acknowledgement &  
Thankf-

Thanksgiuing for mercies receiued, are the best preparatiues in our prayers.

After this, and the like, both generall and particular confessions of our sins in prayer vnto God; a lauding, and a thanksgiuing for the blessings imparted vnto vs (wherof we ought to be sensible, and not to be silent) comes next in place. For it were vnseemly, inconuenient, and improuident, to ask any new good turnes of any man, before we return any shew of thankfulnessse for what good we haue receiued: so would it bee as vnbeseeeming, and altogether as vnprofitable, for mortall man to pray vnto the immortal God, for any encrease of

mercies; before hee acknowledge those which haue beene formerly pow-  
red on him. The forme of this praise and thankesgi-  
uing may bee made after this manner. We praise and magnifie thy Diuine  
Maiesty, most glorious God, for thy fauour and goodnesse extended al-  
wayes on vs sinfull Crea-  
tures since our Creation,  
for giuing vs vnderstand-  
ing of thee, and of thy wil;  
for preserving, maintay-  
ning, and protecting vs  
more particularly for &c.  
Lastly, supplication, or pe-  
tition is to be made (espe-  
cially for the pardoning  
of our sinnes, for freeing  
and keeping vs from fal-  
ling into the same, or the  
like



like againe, for the obtaining of spirituall graces, and of temporall necessities for the pardoning of sinnes, it may bee in such like sort : Thou that art the God of mercy, shew mercie and compassion on me a most miserable sinner : Lord let thy mercie shine aboue all thy other works. Cast not thy louing countenance from me, bewayling my many & heynous transgressions. Lord God, thou seest our wantes and our weakenesse. I beseech thee strengthen me in body and in health. Blesse me in estate, that I may be the better able to serue thee, and imploy what thou shalt affoord, according to thy sacred will & pleasure.

The supplication for spirituall graces may be after this wise: Though wee haue deserued no goodnes hauing done so much euill; yet according to thy wonted goodnes, grant vs such graces and heavenly gifts, as may make vs blessed in thy sight, and beloued of thy Saints. Giue me a steadfast faith, an humble & contrite heart, penitence for all my finnes past, watchfulnesse ouer my waies for time to come, zeale of thine honour and glory, a loue of thy truth, and of such as loue the same, an vnderstanding heart to discerne it, constancie in following and keeping thy commandements: teach me to examine mine owne heart,

heart, to search it strictly,  
to see if there yet remaine  
any hypocritie or hollow-  
nesse in it: Take from mee  
the temptations of lust,  
vaine-glory, malice, sensu-  
ality, distrust & diffidence  
of thy power or mercy,  
that so through thy onely  
and all-able assistance, I  
may bee made of a sinfull  
soule, though not a perfect,  
yet an acceptable worship-  
per, of thee my Sove-  
raigne Lord, and  
onely Savi-  
our.

D 4

## Short Admonitions concerning the premises.

**I** Shall desire the charitable viewer of these imperfect rules concerning prayer, to conceiue that they are not set downe either to informe the learned, or any that are well exercised in prayer. But to giue some light vnto such as are young, simple, ignorant, or not much vsed to prayer.

Neither should any of them bee tied onely to these words or formes heere set downe, but it is in their choise to take the sence of the same, so farre as they shall finde it

to further their good and  
godly indeanours in prayer.

And if GOD shall indue  
them with better abilities,  
they may vse them, ought to  
be thankfull for that heauen-  
ly talent they haue, and

not to hide or to

abuse it.

D5

A

*A prayer for deuotion in  
prayer.*

**S**Ince all good gifts  
comes from thee,  
our gracious God,  
the author of all goodnes:  
grant vs thy speciall sauings  
grace of sanctified & fer-  
uent prayer, in frequent  
and zealous supplications.  
Wee haue it not of our  
selues, we seeke it of thee:  
nether can wee seeke it,  
without thou first send the  
motions thereof into our  
hearts and mindes: prepare  
vs therefore for this holy  
duty, grant vs the practice  
and power of it before we  
come to it ; touch our  
hearts with the remem-  
brance of our sinnes, and  
re-


repentance for the same.  
Call to our memorie and  
meditations, how slowe  
wee haue beene to present  
our selues to thy presence  
by prayer, how cold wee  
are in deuotion, how di-  
stacted in our thoughts,  
and how full of fantasies,  
and of fond imaginations,  
which draw our zeale and  
deuotion from thee, even  
in the time of prayer, when  
our thoughts should bee  
pure, and our hearts onely  
setled vpon thy seruice: so  
that in stead of bringing a  
blessing, we bring iust cur-  
ses to our selues, by these  
our more formall then  
faithfull praier. O Lord,  
therefore infuse grace in-  
to our hearts, kindle zeale,  
fortifie our faith, let not  
our



our secure and sensuall seruice of thee, increase more of our abounding sinnes, nor adde more to thy deserved anger; but be thou in the midst of vs, by thy assisting holy Spirit. When wee lift vp our hands, lift thou vppc our hearts vnto thee: when we speake vnto thee, speake thou peace vnto our Consciencs: giue vs words to vtter, faith to beleue, seruencie in our prayers, an earnest desire to abandon all euil affecti-  
ons, and loose carriage of our cogitations, and so closely to settle our soules vnto thy seruice. When we come to make our supplications before thy Majesty, let this instant time of prayer, whilst we now  
speake,

speake, bee the beginning  
of our better seruice, and  
so continuing in the same,  
with humility, constancy,  
and fauour; thou maiest  
haue the honour, and wee  
the benefit. To thee bee gi-  
uen all honour and glory,  
now and all times, Amen.

*Morning prayer in a  
familie.*

 Lord God, light  
of lights, thou  
that giuest light  
vnto our soules, and to our  
bodies; thou that hast  
brought vs from the dark-  
nesse of this night, to see  
the comfortable light of  
this day; bring vs from the  
darknesse of ignorance  
and

and of sinne, and from the corrupting of our soules, wherein wee haue liued both day and night. As thou hast raised vs from our rests to follow our callings; so raise vs from security, sloath, dulnesse, distraction, lust, couetousnes, selfe-conceites, pride, and all other corrupt affections, which carry vs headlong after the vaine imaginations of our owne harts, and euill affections. Good Lord, when we go abroad about our worldly affaires, let not our mindes bee led altogether from heavenly meditations: but let thy blessed Spirit be our motioner, to put vs in minde of the shortnesse and vncertainty of our liues, let vs haue

haue before our thoughts  
often, the finnes wee haue  
committed, the good wee  
might haue done, and haue  
omitted; the time wee  
haue mispent, either in do-  
ing no good at all, or in  
doing that is euill. And  
this (good Lord) teach vs  
to tell our selues, and our  
owne soules, not with  
wordes, onely comming  
from the lippes, but with  
inward sighs and groanes  
from the heart: and when  
through the assistance of  
thy holy Spirit thou hast  
made vs to search our sins,  
and to smite our hearts,  
then blesse thou the works  
of our hands in all our  
good endeauours: and as  
by the same our store doth  
encrease, our thankfulness  
to

to thee may encrease : As thy blessings are bestowed, so our prayers & praises may bee rendred and redoubled. At our going out, in our rest, trauaile, and returne, bee thou with vs, by the blessing and assistance of thy holy Spirit ; let this day (good Lord) bee a beginning and a new birth day of faith, repentance for our sinnes, and of reconciliation to thy Majesty ; that so thou mayest receiue vs to mercy. Let al the rest of our dayes be an amendment of our sinfull liues past. Blesse (good Lord) thy Church, our King, & his Realmes, with faith, truth, peace, and prosperitie ; guide the rest of the States of this land in  
their

their seuerall conditions & callings; that both they and we may maintaine thy truth, set forth thy glory, keepe a good conscience to our selues, & shew charity one vnto another. So wee may liue in thy feare, dye in thy fauour, and after this mortall life is ended, we may enioy an immortal life with thee in heauen, there to magnifie, praise, and glorifie thy most glorious Name, world without end, Amen.

A

*A Morning Prayer to be used in private.*

**T**His day (our good God) appearing, and thy mercies appearing by our deliverance from dangers this night past, and in the ordaining of dayes, and of all thy other workes: what praises shall we render for thy workes of Creation, and of preservation? If we should not praise thee, yet one day telleth another, and one night certi- fieth another; but I most sinnefull soule, haue ney- ther expressed, nor felte what belongs to the visible workes of thy inuisible Maiesty; neither can I  
com-



comprehend it in thy  
workes, and made known  
by thy reuealed word: for  
thy Maieſty is ſo great,  
thy Wiſedom ſo vnſerch-  
able, and thy Word ſo  
deepe, that I am not able  
to conceiue them. It ſuf-  
ficeth (great God) vnto  
thee that art al-ſufficient in  
thy ſelfe, to expreſſe thy  
ſelf vnto vs ſinners, in ſuch  
fort as we are able to ap-  
prehend thee. And I, one  
of the leaſt and vnworthi-  
eſt ſeruants, doe confeſſe  
my ſelfe to be a moſt gree-  
uous ſinner, in thought,  
word, and deede: I haue  
followed mine owne wic-  
ked fantasies, I haue bro-  
ken thy commandements,  
and betrayed mine owne  
ſoule; yet my hope is in  
thy

thy mercie : and therefore  
in the beginning of this  
day, I beginne my prayers  
vnto thee; teach me there-  
fore to pray, that I may  
this day, and the rest of my  
life, call vpon thee, and  
praise thee through the as-  
sistance of thy power,  
which graunt vs good  
Lord.

*A Prayer for the Euening in  
the Family.*

**M**ost gracious God  
we thanke thee  
for our safe deli-  
uerance this day, & the rest  
of our life from all daun-  
gers. That thou hast giuen  
vs food, health, rayment,  
with other things necessa-  
rie for our sustenance and  
susten-

sustentation. That thou hast not suffered vs to bee ouerwhelmed with cares, crosses, and calamities, whereto wee are subiect, whilst we lead this transitory life. That thou hast granted vs liberty to trauel in those affaires, to which our estates and necessities do call vs. These, and many other blessings, hast thou bestowed on vs this day, and from day to day vntill this present time. O Lord, as thou hast powred downe thy mercies vpon vs in great measure, so shoure downe into our hearts those thy heavenly graces of thankfulnessse, faithfulnessse, fauour, and praises, that they may bee like vnto Dewe comming downe

downe from Heauen ;  
which ascending vp thi-  
ther againe, and so retur-  
ning thence with retribu-  
tion of encrease, may moi-  
sten our dry, hard, & stony  
hearts, and so bring forth  
fruits of Faith and Repen-  
tance, which may grow vp  
to the setting forth of thy  
glory, and the sauing of  
our owne poore sinnefull  
soules.

To this end good Lord,  
settle our hearts this Eue-  
ning before, and when we  
go to bed; as we cary with  
vs our corruptions, still  
plucking vnto our fraile  
bodies flesh and blood ; so  
yet with the assistance and  
strength by which we must  
walke, or else wee can ne-  
uer stand, we may bee led  
to

to the consideration of our owne mortality & miserable condition, that we are now aliue, and may die ere the next day; that though we haue fedde plentifully this day, yet it may be we shall eate no more; & that some of vs who heare and see one another now, shall neuer heare or see one another hereafter. For neyther of vs haue assurance to liue vntill the next day, to deliuer what wee haue done this night. Blessed God therefore, we beseech thee, euen at this instant time, begin to infuse grace into vs, to looke vpon our selues as corruptible, and to looke into our soules as they are ful of corruption, to make a true account at  
the

the least, of this daies trespasses, committed against thy holy & heauenly Ma-iestie, to mourne for it as much as we may, before sleepe the fore-shewer of death doth seize vpon vs, to pray vnto thee feruently, to aske thee forgiuenes; to giue thee thanks for thy mercies, to lift vppe our hands and harts vnto thee, and at the least to say, Lord be mercifull vnto me a miserable sinner. This repentance, and this continuall practice of prayer, of praises, and of thankesgiuing, grant vs good Lord, and to all thy chosen children, for thy Sonne our Sauour Christ Iesus sake.

*A priuate Prayer for one going to bed.*

**T**His day (good Lord) is spent ; so doe our liues spend : & as our time doth decrease, so do our sinnes encrease. We seeke riches and know not who shall enioy them : Wee couet children, wealth, and preferments, and are not assured to possesse them. And I that should know thus much, doe not consider what I know, nor weigh mine owne infirmities. I haue (good Lord) this day acted my part, with much frailty, and many faylings. I haue forgotten to call vpon thee my Soueraigne Lord,

E Lord,



Lord) this day, and most  
of the dayes of my life:  
my faith is weake, my vn-  
derstanding is dull in di-  
uine things, my memorie  
failes to retayne good  
things, though they bee  
taught me, my affections  
deprived and wandering  
after vaine, worldly, and  
wicked imaginations, the  
which carry mee from the  
keeping of thy Comman-  
dements. This (O Lord)  
I confesse, and better I am  
not able to do without thy  
assistance: yet keep mee  
(gracious God) this night,  
and from henceforth, from  
further contagion of bo-  
die and of soule; let not  
my polutions in the works  
of darkenesse this night, be  
added to my former trans-  
gressions,

gressions, but cleanse mee  
from that is past, and keep  
me from the like sins from  
time to time; change the  
Old man in me by repen-  
tance and renouation, saue  
my soule, and teach me to  
set forth thy praise, both  
day and night.

*Certaine Meditations, and  
short ejaculations of Prai-  
sers, to bee used in the  
night.*

**A** Waking out of sleepe,  
let vs begin with some  
short prayers in this or the  
like sort.

My God, I am awaked  
againe awake mee out of  
sinne, as thou hast done  
me out of sleepe.

E 2

Let

Let my sleepe, wherein I had not the vse of my senses, teach mee not to drine out my daies in slumber, security, and impiety.

When I arise out of my bed, raise me vp to newnesse of life, repentaunce for my sinnes, and amendment of what I haue done amisse.

When mine eyes shall close againe, keepe mee in thy protection & safegard by thy power.

Now Lord defend me this night, and euer; preserue me from danger, sin, and death.

Keepe me from concupiscence, lust, and vaine imaginations.

Knit my hart vnto thee.

Let

Let my sleep be moderate and safe, so that I may rise better prepared for thy seruice.

*A Prayer for deliuerance  
from temptati-*

*ons.*

**O** VR fraile Natures, and our pronenesse to fall into all kind of sins, forceth vs, O Lord, (if we would doe as wee should) to flye vnto thee for our safety and saluation, and to call vpon thee, who art our stay and our strength, and who onely hast power to preserue vs: beseeching thee, that thou wilt be pleased, either to

plur vs from those temptations which of our selues wee are not able to withstand. Teach vs O Lord, to wrestle with sinne and with Sathan by prayers & reparations, framed and fitted by the inspiration of thy holy Spirit: and when these temptations are offered, offer vnto vs thy helping hand, to stand stedfast in faith, with feare to offend thee. Let vs then, when these temptations come, say vnto our selues, Lord, thou seest all, and thou wilt punish vs; Lord help, and Lord deliuer vs, and for my sinfull weake selfe, saue mee from these violent assaults of Sathan. I cannot defend my selfe, be thou therefore my shield  
and

and buckler, my corrupt nature is ready to yeelde; the contagions of others, the allurements of the world, and wicked persons are ready to enthrall me: yet if thou (my mercifull God) strengthen me, I shall be able by thy assistance to stand; If thou (my Saviour) stretch out thy shield and speare of defence, I shall with *Peter* (being almost sunke) walke safe on the waters of strife. Helpe therefore Lord, for vaine is the helpe of man. Put from vs Pride, Presumption, Luxury, Lust, Self-conceite, Couetousnesse, want of deuotion, Malice, Mischief, Vnbeleefe, hardnesse of heart, & such like sinnes, which are the sub-

subiects of our temptations : or if any such assault vs, or come neere vs, let them not take such holde on vs to throw vs downe, that we be not able to rise any more; but in the coming, or before the preuailing of our temptations, support, deliuer, and saue vs. So shall we giue thee laud for euer and euer, Amen.

¶ *A Prayer for patience, in time of wants and disgraces.*

**I**T is iust with thee (O Lord) and I haue iustly deserved, that thou shouldest send me some wants and small disgraces, after thou  
 hast



hast giuen me prosperitie,  
plenty, and sufficiencie:  
when not vsing thy bles-  
sings well, and neglecting  
the meanes thou hast af-  
foorded for my maintai-  
nance, I am faine from that  
I had (which was suffici-  
ent) to want some things  
for my necessary vse. And  
yet my wants are not so  
great as my sinnes are, or  
as they haue deserued.  
Since then, howsoeuer my  
estate, or my estimation is  
in this world, I do beseech  
thee graunt me patience to  
beare this; or whatsoeuer  
crosse it pleaseth thee to  
lay vpon mee, and to ac-  
knowledge that I my selfe  
am the cause of it. And so,  
when thou hast brought  
me home vnto thy self, by

the acknowledgement of  
my selfe, and of my sinnes,  
comfort me againe, accor-  
ding to thy eternall wis-  
dome, that I bee neyther  
dismayde with aduersitie,  
or puffed vp with prospe-  
rity: but if it be thy good  
pleasure, that pouerty shall  
still pursue mee; prepare  
me with patience to beare  
this crosse, though hard  
for flesh and blood: yet  
once obtaining the victo-  
rie by thy sole strength, o-  
uer this inward enemy, &  
my infirmities, sticking  
closest vnto me, I may pos-  
seesse my soul in peace, and  
whatsoever becomes of  
my worldly estate, the spi-  
ritual state of my soul may  
be safe, & I haue, throu-  
gh thy abundant mercies, A-  
men. A

*A Prayer in time of  
sicknesse.*

**M**Ost gracious Fa-  
ther, we confesse  
and wee are dri-  
uen to confesse, wee haue  
deserued plagues, pesti-  
lence, and other sicknesses  
whereto we are subiect of  
our selues, as well by the  
naturall infection of our  
bodies, whereby one ta-  
keth contagion from ano-  
ther, as by our spirituall  
pollutions, whereby our  
sinnes, being the inward  
festring sores, doe ascend  
vnto the Tribunall in hea-  
uen, calling and crying for  
vengeance on the earth, &  
on the sonnes of men, the  
inhabitants and Rulers of  
the

the earth. The effects of this (good Lord) we haue often, and visibly seene, though wee doe not well consider the cause. Wee feelee the stroke, but do not see the hand that strikes; neither do we well weigh what moues that hand to bee stretched out agaynst vs.

Now the sicknesse thou hast sent vs, makes vs to looke somewhat about vs, and to feel that which our flesh can easily find; paine, anguish, aches, & torments comming from the body, to the mind. But (O Lord), we are not so sensible of that which concerne the sicknesse of the soule. Yet in this time of our visitation, whilst paine and perill doth

doth oppresse vs, teach vs to take this as an information of our infirmities : heale vs (good Lord) inwardly in the diseases of our soules, and keepe vs from those corruptions of our naturall affections, which draws vs vnto fond desires, with false and foolish appetites, the procurers of these our boaily diseases.

O Lord yet cleanse vs within from our sins, and then we shalbe cured from our corporall sicknes ; but if it be thy blessed will to continue this Contagion, yet comfort and support vs during the time of sickness. Make thou (good Lord) our beddes and bodies, such as may make vs  
able

able to vndergo our sicknesse; comfort vs with the inward consolation of thy holy Spirit, & when cold, heat, coniunction, or succession of either comes, then O Lord, in the time of extremity, whilest Nature is distempred, our bodies diseased, & our minds distracted, betwixt feare of death, danger of our estate, care of our children, friends, kindred, and family, wee may yet receyue a sweet repose from the influence of thy holy Spirit, to rest content with thy good will and pleasure; with a reference and relying on the same, for resolution of life, or of death. So may wee, by thy assistance, say still and peaceably

ably vnto thee, in the sincer-  
city of our owne soules;  
We are heere now (good  
Lord) at thy disposing, do  
with vs what thou wilt.  
Only make vs able to bear  
our owne infirmities, and  
thy visitations with faith:  
help vs in the time of this  
weaknesse, and danger of  
this disease; if thou giue  
life, graunt amendment of  
life. If thou appoint death,  
grant vs preparation for  
our dissolution; Repen-  
tance for our sinnes, and a  
ioyfull assurance of thy  
mercies: the bodie is  
weake, the flesh trembles,  
the Spirit is troubled. O  
thou the giuer of life, and  
the disposer of death, when  
sense is dull or distracted,  
infuse



infuse thy Spirit to temper it, and to turne vs vnto thee: dispose our harts so, that whither life or death do come, they may bee alike welcome vnto vs, and we may entertaine either, according to thy good wil and pleasure. Arme vs against the feare of death: if life be graunted, graunt wee may leade a new life, setting forth thy glory.

If death be designed, let the period of this life bee finished in thy praises, lift vp our hearts at the last gaspe. And now at this instant, plant in my heart faith to belecue in thy sauing health, feruencie to pray for it, courage to endure the conflicts of sickness, and of sinne, and in  
the

the end a blessed death,  
and a ioyfull resurrection,  
thorow Iesus Christ our  
Lord, Amen.

---

*A prayer for knowledge.*

**H**ou (O great and  
gracious God,) who art the light  
of our liues, and the Con-  
seruer of all sauing know-  
ledge, enlighten our vn-  
derstanding with the true  
knowledge of thee, of our  
selues, and of the wayes  
wherein we should walke.  
And although we can ne-  
uer in this world knowe  
thee as thou art, being in-  
uisible, & infinit in good-  
nesse and in greatnes; yet  
giue vs such, and so much  
know-

knowledge of thee, as our capacities can comprehend, and thy will is to reueale. Let vs attaine to so much knowledge, as to see thy wonders in thy works and thy good pleasure reuealed in thy word: if that which thou hast not reuealed of thy selfe, let vs bee satisfied with what thou hast reuealed in thy word.


- Of the first, let our naturall inquisition of thy supernaturall power, weaken or preiudice our faith: And in that knowledge which thy word deliuereth, let vs not be content with a weake and meane measure, but couet to come vnto that knowledg which may strengthen our faith,

faith, informe our consciences, and reforme our lines. In the knowledge of our selues, teach vs to consider and know our owne weaknesse and wickednesse, our frailtie and manifold infirmities, our sinnes and transgressions against thy holy and heauenly Maiesty.

For the knowledge of our owne wayes, grant vs warinesse and watchfulness to see and finde out our faylings in the keeping of thy **C**ommandements: our feare, plainly to professe thy truth, thorow doubt of danger, scoffe, or losse: the smal account we make of thy good things wee leaue vndone, or do amis, of the euill wee haue committed:

mitted : And when (good Lord) thou hast rightly instructed vs in the knowledge of thee, by thy works and word; of our selues, in finding and confessing our sinnes: and of our owne wayes, by acknowledging them to be wandering by-paths; then bring vs home vnto thee, to pray vnto thee, and praise thee in this life, and in the life to come, Amen.

*A prayer to be kept from all  
uncleannesse of our  
Lustes.*

 Most eternall and gracious GOD, thou art pure and perfect; but we are most impure and polluted: all  
the

the faculties of our soules  
are full of corrupti-  
ons, and our bodyes are  
fraught with infirmities:  
those parts of our bodies  
and of our mindes, which  
should be the seruants of  
our soules, doe draw vs to  
be slaues to euil affections:  
Our eyes which are ordai-  
ned to behold & contem-  
plate the wonderful work-  
manship of the world, and  
of all the creatures there-  
in contained, do common-  
ly become like vnto sluces  
and flood-gates, to carrie  
and conuey lust and Con-  
cupiscence vnto our harts;  
and our harts which shold  
be as Clossets to keep thy  
Commandements, are for  
the most part, made the  
members and instruments  
of

of sinne and of Satan. This  
(O Lord) we confesse is  
our wofull and wretched  
condition.

Yet thou (O most mer-  
cifull God) art able to  
cleanse vs from these con-  
tagions of our vncleane  
lusts, purge vs (we beseech  
thee) and we shall be pure:  
keepe vs from inward in-  
fections of our owne euill  
imaginations, & from out-  
ward temptations, which  
lasciuious sights and dalli-  
ances, and fleshly prouo-  
cations pull vpon vs, and  
that by the assistance of thy  
holy Spīrit, when these  
temptations assault vs, pray  
vnto thee, beseeching thee  
to be our buckler and our  
strength in the time of our  
weaknesse; our stay when  
we

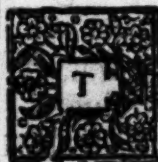


we are ready to fall, and  
that by thy power wee  
may resist and repel all the  
sensuall and fleshly lustes  
which are in vs, and fight  
against vs. Wee haue no  
helpe, nor no hope but in  
thee : defend vs, giue vs  
the victory, and take the  
glory vnto thy selfe : deli-  
uer vs from these noysome  
lusts, and giue vs grace to  
giue thee praise, to whom  
all honor belongeth. So  
be it good Lord,

**Amen.**

*A Prayer before the hearing  
of the Word preached.*

(\*) (\*)



Hy Word (O Lord) is a light vnto our feete, and a Lanterne vnto our paths. Thy word preached is the propagation of thy glorious Gospell, it is the seed that fructifies knowledge & conscience. Let it not therefore be as good seede sown in barren soyle; but first clense the weedes and corruptions which growe in the vnfallowed fields of my heart. And then (most gracious God) when thou hast remoued those impediments of faith and feruencie,

ueney: make my heart by hearing thy holy word, a harbour of sanctitie and sincerity. And in this (O Lord) prepare me to hear, to beleeue, to receyue, retaine, and to remember the lessons that shall be taught out of thy Sacred Word; take away in the hearing thereof, all drow-sinesse, distraction, and coldnesse of zeale.

In this I pray not onely for my selfe, but for the people in all places professing thy trueth, for their profit, and for thy glorie. Send forth Labourers into thy Vineyard, teach them to plant: make vs to be plyant in hearing, learning, and following. So shall wee haue sustenance

F

vnto

vnto our soules ; reape the  
fruites of those fields that  
thou hast giuen vs : and  
we shall giue vnto thee no-  
thing but what is thine,  
and belongs to thy Maie-  
stie, which is all honour,  
glory, praise, and domini-  
on, thorow Iesus Christ  
our onely Lord &  
Saviour, A-  
men.

*A Prayer after the hearing  
of a Sermon.*



O S T mercifull  
and mighty go-  
uerner of hea-  
uen & of earth,  
amongst all thy blessings  
multiplied vpon mankind,  
there is nothing doeth  
more magnifie thy Maie-  
sty, or helpe the infirmi-  
ties of vs miserable Crea-  
tures, then the manifesta-  
tion of our weakenes and  
wickednesse, in the reuela-  
tion of both, and reconcili-  
ation of thy selfe (after  
all our infinite transgres-  
sions) thorow the suffering  
of thy Sonne, his mediati-  
on, and the Ministerie of  
the word preached. Of

this (O Lord) we haue bin vnprofitable hearers and learners. We haue heard with our eares, but yet we haue beene vnprofitable hearers. We haue not felt and followed that we haue heard: we haue bene told, and plainly taught our finnes, but wee haue not amended them, nor truly repented for our misdeeds. We haue learned somewhat, though but little; haue performed and practised lesse, the fault is ours: yet let it not (good Lord) stand in the way of thy grace, to stop from vs good things: but as thou hast prouided for vs the word of life, and hast conueied it by thy conductor, men like, our selues, the  
Mi-

Ministers and Preachers  
of thy Gospel; so graunt  
that we go not from this  
exercise of preaching and  
publishing thy holy word,  
like vnto empty vesselles,  
which whilst they are  
moued and stricken vpon  
yeeld some sound; but af-  
terwards lying still, afford  
neyther sweetnes, labour,  
nor good liquor. O Lord  
blesse & fructifie our hea-  
ring, make vs not onely  
hearers, but dooers of thy  
word: make it a fauour of  
life vnto life, and not of  
death vnto death: teach  
vs thereby to amend our  
liues, to increase know-  
ledge and conscience, to  
yeelde comfort in afflicti-  
ons, strength and support  
in temptations, and when



we shall depart the world,  
we may carry with vs a te-  
stimony of good Consci-  
ences, that we haue profi-  
ted by the word, haue  
thereby learned to loue  
our Brethren, to forsake  
sinne, to imbrace righte-  
ousnesse, to liue and to die  
well, and that by faith in  
Jesus Christ our Lord,  
**Amen.**

*A Prayer before the recei-  
uing of the Lords  
Supper.*

**B**lessed Lord, wee  
do not presume to  
present our selues  
before thee, in the recey-  
uing of this Sacrament, &  
celebration of thy Sonnes  
last Supper, as beleeuing  
we are of our selues wor-  
thy to be partakers of thy  
heauenly banquet. For we  
acknowledge our great &  
greeuous sinnes, our mani-  
fold mistakings, our vnbe-  
leeffe, vncharitablenesse,  
hardnesse of heart, selfe-  
loue, pride, and presump-  
tion, with many other  
transgressions, wherby we  
are made most vnworthie

to come vnto thy heauenly Table. Yet, O Lord, as it is thy holy Ordinance, instruct and help vs to do that which may make vs more meete partakers of this spirituall Manna. To this end, take from vs our corruptions and carelesnesse in thy seruice: graunt vs true repentance for our sinnes past, for the trespasses that we haue committed against thee and those that professe thy trueth. Lord, euen now giue mee thy vnworthy seruant (being so vnable of my selfe to doe this, or any other spirituall duty) a right and regenerated heart, a sanctified soule, purged from former pollutions, by thy power, and the grace of thy

thy holy Spirite; a desire  
to forgiue all men, and to  
be forgiuen of all men, to  
forsake sinne, to follow thy  
holy Lawes. Suffer not  
Sathan to worke in me his  
will any more, but that as  
I now come to receyue  
this Sacrament, so I may  
be a partaker of the bene-  
fites of our Sauours death  
and suffering, wherof this  
is a symbole: that thorow  
his death sinne may dye in  
me, and thorow his re-  
surrection, I may rise  
to newnesse of  
life.

**F 5**

*A Prayer after the recei-  
uing of the holy Com-  
munion.*

**W**EE blisse and  
praise thy holie  
name (O hea-  
uenly Father)  
that amongst all thy innum-  
erable benefits thou hast  
bestowed, this is not the  
least but greatest mercie  
vppon mankinde, to send  
thy Sonne our Sauour  
into the world to suffer  
for vs sinners, to redeeme  
vs from life to death, to  
lay downe his owne life  
to saue vs from damnati-  
on. This thy mercie, as it  
is vnspeakeable and vnua-  
leuable, O Lord wee ac-  
know-

knowledge it to bee so great, that we cannot giue thee condigne prayſes, but doe pray thee to accept our weake ſacrifices in the Eucharistica!l reioycing & rendering of laud vnto thee, for the ſuffering of thy Sonne, to offer himſelfe vnto death, euen for them that were become enemies to our gracious God, breakers of thy Couenants, defilers of thy Sabbath, haters of truth, truce breakers, loaden with ſin, and voyde of grace.

Now moſt mercifull Lord God, that thou haſt vouchſafed vs this fauour to approach vnto thy bleſſed Table, and to renew the ſeale of the Couenant; graunt likewise for a farther

ther addition of grace, &  
for the increase of thy glo-  
rie, that we may approach  
nearer and nearer vnto  
thee, by newnesse of life,  
watchfulnesse ouer our  
owne wayes, firmenesse  
in faith, constancie in kee-  
ping thy Commande-  
ments, obedience to thy  
holy word and will, and  
this thorow the helpe of  
thee our Lord, which on-  
ly art able to saue those  
that serue thee,  
Amen.



*A prayer in the time of vn-  
seasonable wea-  
ther.*

**T**He heauens, the  
earth, and all the  
Creatures therein  
contained, thou (O Lord)  
hast ordained: thou in thy  
eternall counsell and pro-  
vidence, hast appoynted  
seasons of the yeere fit to  
produce and propagate  
things needfull for the su-  
stenance and vse of man,  
and hast vsually sent wea-  
ther fit for those seasons:  
but our finnes, which onely  
make a seperation be-  
twixt thee and vs, haue  
caused some alterations of  
these seasons, & hath sent  
many

many times vnseasonable weather, wherby the fruits of the earth haue not come to their full ripenes, the Cattle haue not their nourishment, and man by this meanes wants things necessary. All this, and other thy chastisements, we confesse do come from the demerits of our owne sinfull liues, which draw on deservedly, thy iust indignation.

Yet (O Lord) since only thy mercie can free vs from miseries, first free vs from our sinnes the causes of them, and then from the punishment they haue procured. Make our hearts cleane, so make the weather seasonable, vs moderate in the vse of thy creatures,

tures, them holosome to vs,  
and with the amendment  
of the weather amend our  
liues, and forgiue our sins.  
So chaunge vs, that thy  
chastisement may be taken  
away, and by this let vs  
learne to consider thy po-  
wer, to confesse thy mer-  
cie, and to set foorth thy  
praise, throughout all  
ages, Amen.

*A Prayer to be vsed vwhen  
dearth and scarcety  
comes.*



Most gracious  
Lord God, thou  
which diddest  
permit *Iosephs*  
Brethren to sell, & to send  
him into Egypt, that hee  
being carried from his fa-  
ther into a strange Coun-  
try, might there in time of  
most want and necessitie,  
after the ouer-passing of  
his owne afflictions, be a-  
ble to make prouision, not  
onely for his Fathers Fa-  
mily, but also for his coun-  
trei, from which hee was  
carried: So wee (good  
Lord) being solde by our  
owne

owne selues vnto sinne & Sathan, thereby carried in- to the Egypt of Ignorance and Iniquitie, doe beseech thee by thine owne mercies, to grant vs true repen- tance, that the scarcety thou hast sent, may bee remoo- ued. Encrease our Faith, zeale, sorrow for our sins, with amendment of life; and therewith encrease our store, the fruits of the earth, and prouision of the Land, that hauing suffici- encie, wee may therewith haue content, and thanke- fulnesse.

Comfort vs in thy mer- cies and consolations in the continuance of thy loue. Let vs not (O Lord) with the prodigall Sonne, mispend our times, estates, and

and thy blessings, but  
 with the penitent Publi-  
 can, lift vp our hearts and  
 hands vnto Heauen, & say  
 still from the heart, *God be  
 mercifull vnto vs miserable  
 sinners.* So good Lord,  
 take away this dearth, and  
 our sinnes, which will  
 bring vs vnto  
 death.

*A Prayer in time of plague  
and pestilence.*



He Contagion  
and corruption  
of our bodies  
comming (O  
Lord) from the finnes of  
our soules, brings all the  
diseases of our bodies, and  
dangers of our liues. So  
are we filled with infecti-  
on, which threatneth  
death vnto vs, when as we  
see others dayly die before  
our eyes. Since then (good  
Lord) thou giuest vs a  
sight, and continual repre-  
sentation of our mortali-  
ty, giue vs also a sense and  
a true feeling, with a tho-  
row repentance of all our  
finnes

finnes past, the causers of all our woe, distresse, and perill: and as our first parent by his fall, and our naturall parents by theyr transgressions, haue drawn vppon themselues and vs, death and destruction, and we our selues by our actual iniquities, haue added more curses to our particular persons, and to the publike state wherein wee liue: so yet (good Lord) remember thy Couenant of Grace; remember the Sonne of thy loue, and his sufferings, whom thou hast sent into the world, for the redemption of mankinde: let these thy former and long continued mercies, mooue thee to continue thy compassion, in



in remoouing thy iudgements from vs, in renewing the graces of thy holy Spirit, in teaching vs to repent, and renounce our former euill liues.

Then let thy Angel and Messenger of good tydings, our Mediator, sprinkle the postes and doores of our hearts, with the blood of that Paschall Lambe, who hath shedde his blood for the finnes of the world in such sort, that receiuing grace from thy all-giuing grace, our sins and punishments for the same may cease, and wee may with purified hearts after all our pollutions, learn to publish thy praise; and hauing receyued deliuerance for the contagi-  
on

on of soule and of bodie,  
may be made instru-  
ments of thy glory, both  
in this world, and in  
the world to  
come.

*A*

*A Prayer for increase and  
continuance of spirituall  
giftes and gra.*

**O** Almighty God ;  
though wee are  
weake, and not  
strong of our selues, speci-  
ally in the spirituall graces  
which might make vs beu-  
tifull corner-stones in thy  
Celestiall building, yet  
thou (good Lord) who  
hast created Heauen and  
Earth, and doest conserue  
all heerein contayned, art  
able by thy wonderfull  
Workemanship, not onely  
to begin, and to beget, but  
to increase and to preserue  
in our hearts the seedes of  
humility,

humility, penitence, patience, piety, zeale, and other good saving Graces. We are thy creatures, and thou our Creator: therefore though we haue long dwelt in darkenesse, yet now send vs y light of thy countenance, to enlighten our vnderstanding: the seale and testimony of thy holy Spirit, to assure our hearts and consciences of thy loue, and of our saluation.

To this end, giue vs fortitude and corage to main-  
taine thy cause, and to defend the trueth; a subdu-  
ing power to master our  
owne lustes, and to sub-  
due our sinnes; wisdom  
from aboue, to withstand  
the assaults of Sathan; so

Yours

of

of Captiues made Con-  
 querors, and of ſlaues vn-  
 to ſinne and ſathan, made  
 ſubduers of them both.  
 We may by the ſame thy  
 mercy and power, magni-  
 fie thy Maieſty, hallow  
 thy name, not only in this  
 world, but in the world to  
 come, thorow all Ages,  
 euen euerlaſtingly. So be  
 it, and ſo cauſe it to be  
 done good Lord,  
 Amen.

**G**od Merciful God  
 teach vs to meditate  
 and to meditate the  
 ſcriptures and the word of  
 God, that we may  
 know his will and  
 do it.

*A Prayer to bee prepared  
for death.*



Our liues good  
Lord) we see  
are short, and  
most vncer-  
tain, our souls  
are full of sinne, our selues  
are subiect to many dan-  
gers, wee couet possessions  
and preferments, but know  
not how long wee shall  
enioy them, nor are wee  
assured who shall haue  
them, when we leaue this  
life. Most mercifull God,  
teach vs so to meditate,  
and so to measure this  
spanne, and short space of  
fading life, that finding  
how fraile it is, wee may  
passe

pasſe this our pilgrimage,  
in a conſcionable courſe;  
not miſpending time in  
vaine or vicious lining,  
waiting for the time of  
our diſſolution, awaking  
our ſpirits from ſin and ſe-  
curity, wherein we have  
lain as in a ſlumber, draw-  
ing on to death. Good  
God giue vs faith in the  
blood of thy Son, repen-  
tance for our former euill  
wayes, reconciliation by  
thy mercies, and the me-  
diation of our Redeemer.  
Shut vp our exterior ſen-  
ſes from thoſe objects of  
finne, which betraid our  
ſoules; ſettle our interiour  
ſences to reſoſe: freed by  
thy fauours, from Paſſion,  
Anger, Ambition, Concu-  
piſcence, Couetouſneſſe,  
G 2                      Luſt,

Lust, Vncharitablenesse,  
Vnbeleefe, and all other  
wickednesse which defile  
and destroy our soules; so  
being purged from our  
polutions, and being guar-  
ded and guided by thy  
good gouerning Spirit,  
wee may make this life a  
meditation of death; the  
time to come, a cure of  
former trespasses; and the  
conclusion of all, to be thy  
glory, the good of thy  
Church, the maintenance  
of thy truth, & finally the  
saluation of our soules,  
through Iesus Christ  
our Lord,  
Amen.



*A prayer to be used when  
death drawes neere.*

**O** LORD, this sin-  
ful and vncertaine  
life, w<sup>ch</sup> I haue led,  
being now drawne neere  
an end, I beseech thee, that  
hast hitherto prolonged  
life, and now doest dispose  
death, purge me from my  
sinnes past, by the preci-  
ous blood, and powerfull  
death of thy Son our Sa-  
uiour Christ Iesus, in his  
wounds, and by his suffe-  
rings wash away our sins.  
In this short season of my  
time almost all spent, grant  
me hearty repentance, for  
my transgressions a lon-  
ging desire of a better life,

a change not onely from my corruptions, but from all my former failings; and as natural strength growes weaker, so grant that spirituall Graces in mee may grow stronger.

Help Lord to quicken my sinfull senses; to quiet my conscience with assurance of thy fauour and mercy. Be with mee, by thy all-assisting aide, as in my life so at my death; that neither sinne, death, nor hell may haue the conquest ouer mee, but so strengthened & saued: commending my spirite and soule vnto thy safeguard, thou that hast made it, wilt vouchsafe to saue it: for thy Sonne, and for thy owne mercies sake. I come

Lord,

Lord, come thou vnto me.  
I faint; Lord ſtrengthen  
me. My life departs, yet  
ſaue my ſinfull ſoule. Lord  
I come, helpe me to come  
vnto thee. Lift vp mine  
eyes, my hands, my heart,  
Lord receiue and ſaue my  
ſoule.

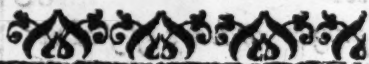
Let this laſt ſentence be  
often ſaid as long as ſpeech  
doth laſt; and bee in-  
wardly conceiued  
when words can-  
not bee vtte-  
red.

FINIS.

Lord, come thou vnto me.  
 I shall Lord strengthen  
 me. My life began, yet  
 thou my faithful foole. Lord  
 I come, helpe me to come  
 vnto thee. Lift vp mine  
 eyes, my hands, my heart  
 Lord, thou and I, my  
 soule.

Let this last sentence be  
 often said as long as I  
 shall live, and be  
 wordly comforted  
 when words can  
 not be vice.

FINIS.



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FINIS.